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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JULY, 1818.

REVIEW OF

“Mr. Abrahams’ Answer to
Rev. C. Simeon’s First Ad-
dress to the Jews at St. Ca-
tharine Cree,” &c.

[*Concluded from page 179.*]

The desires and efforts of Christians to promote the conversion of the Jews are, doubtless, founded on the conviction that ‘there is not salvation in any other’ than Christ Jesus; nor ‘any other name under heaven given among men, whereby they must be saved.’ It was this which in the first ages of Christianity constrained Peter and Paul and the other apostles to ‘preach Christ’ to their Jewish brethren, in the face of persecution and death,—it is this which still prompts the exertions of all whose ‘hearts’ desire and prayer to God for Israel is that they may be saved.’ Mr. Abrahams is aware of the influence which this persuasion has upon the minds of Christians; and therefore he meets it at once by a direct denial. Referring to what

Mr. Simeon had advanced upon this subject in his Address, he says, (p. 9.) “Rest assured, Rev. Sir, we shall be saved; and, our law assures us, without the mediation of Jesus.” He adds,

“By this assertion I trust I shall neither offend you or any other one adhering to the Christian belief, for we require no proselytes, nor do I pretend to say that Jesus is not your Redeemer and Saviour; but, agreeably to prophecy, he cannot be the Israelites’ Messiah or Saviour.”

We can assure Mr. Abrahams, for our own part, that we are not in the slightest degree “*offended*” by these assertions; on the contrary we are pleased with the anxiety which he manifests throughout his pamphlet to avoid giving unnecessary offence to those who differ from him. But we cannot deny that we are exceedingly *grieved* that, upon a point of such unspeakable importance any of our fellow-

creatures should be involved in so much error; and we confess, also, we feel considerable *surprise* that, in discussing so grave and momentous a subject, a sensible man should be satisfied with a mode of argumentation which, in almost any other discussion, would be deemed egregious trifling.

In the first place, from what passage of the Old Testament does Mr. A. borrow his idea of *two Saviours*, one for the Jews and another for the Gentiles? If Jesus be the Saviour of Christians, as Mr. A. allows he may be, does not the very passage he has quoted (Isa. xliii. 10—13.) shew him that he must be the Saviour of the Jews also? ‘I, even I, am the Lord, and *beside me there is no Saviour.*’ If Jesus be a Saviour at all, then is he the *only* one; and if the Jews admit not him as *their* Saviour, they wholly exclude themselves from salvation. But we will call Mr. A.’s attention to one or two other passages, which expressly contradict the notion of two Saviours, Isaiah xlv. 15, 17, 21, 22. ‘Verily, thou art a God that hidest thyself, *O God of Israel, the Saviour.* *Israel shall be saved in the Lord* with an everlasting salvation. There is no God else beside me; a *just God and a Saviour*; there is *none beside me.* Look unto me and *be ye saved all the ends of the earth*; for I am God and there is none else.’ Is not the speaker the same in all these verses? And does not

the same Deliverer, who in ver. 17. declares that ‘*Israel shall be saved,*’ &c. in ver. 21. declare that there is *no other Saviour*? Yet, does he not, in ver. 22. invite *all mankind* to partake of his salvation—the *same* salvation promised to *Israel*? ‘Look unto me *all the ends of the earth.*’ If then, Mr. A. be sincere in his acknowledgment that Jesus is the Saviour of Christians, his own Scriptures compel him to acknowledge that he is the Saviour of the Jews likewise, and that they can have none other but him. Again, Isa. xlix. 5, 6, 7, 8. ‘And now, saith the Lord that formed me from the womb to be his servant, *to bring Jacob again to him*; Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord,’ (or, —according to the marginal reading of the Hebrew Bibles, —for even Israel shall be gathered unto him, and I shall be glorious in the eyes of the Lord) ‘and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth,*’ &c. We conceive Mr. A. will not deny that the Messiah is the person addressed by Jehovah in these verses, as destined ‘to raise up the tribes of Jacob and restore the preserved of Israel,’ &c. And is it not ex-

pressly declared that he is likewise to be given as a light to the *Gentiles*, and to be God's salvation unto the end of the earth? It would be easy to multiply quotations to the same effect.

Let us, however, see what arguments Mr. A. brings forward in support of his assertion, that "Jesus cannot be the Saviour of the Israelites." He begins with telling us that "The Messiah prophesied for the redemption of Israel, is to proceed from the loins of David, and of the tribe of Judah." (p. 10.) This we perfectly allow; but Mr. A. cannot be ignorant that in these particulars the prophecy was fully accomplished in the person of Jesus. He has doubtless read the genealogies given by the Evangelists Matthew and Luke; and if he will take the trouble to consult Mr. Scott's 'Answer to Rabbi Crooll's Restoration of Israel,' (p. 7—11.) he will see a satisfactory vindication of the Evangelical records from the objections sometimes brought against them. Thus far, therefore, his assertion remains without support.

He proceeds to say, "I will clearly demonstrate that our Saviour is the eternal God himself." (Ibid.) *We* also believe, and have clearly demonstrated by innumerable arguments, that our Saviour Jesus Christ, is the eternal God; though we at the same time believe him to be man, by a mysterious union of the divine and human natures

in one person. Here, therefore, likewise, Mr. A.'s argument is of no effect.

We would just remark by the way, that he is somewhat inconsistent with himself in his remarks upon this head. He tells us, (p. 11.) "Our Messiah differs in this grand point, he can have no share in the godhead, for the Jewish and Christian belief widely differ here." But if his words are to be considered the exponents of his ideas, he maintains quite the contrary. He acknowledges the Messiah to be the Saviour of the Israelites (p. 10.) "the Israelites' Messiah, or Saviour"), but if, according to his own demonstration from Isa. xliii. 10—13. their Saviour is the eternal God himself, then surely it follows; that Messiah is the eternal God. And being such, yet at the same time the son of David according to the flesh, he entirely coincides with Jesus, the Saviour whom we Christians adore as Emanuel, God manifest in the flesh, God over all blessed for evermore.

If, however, Mr. A. chuses to retract his own expressions, as having used the words Messiah and Saviour synonymously through inadvertence, we ask him, Does he then mean to deny that the Messiah promised to the Israelites was promised in the capacity of a Saviour? In what capacity then, and for what purposes, was he promised? In what light did the patriarchs and prophets view him, and on

what grounds did they rejoice in the distant prospect of his coming, if they did not look for him as the Saviour of his people Israel, in whom they should be 'saved with an everlasting salvation?' (Isa. xlv. 17.) Mr. A. himself speaks of the Messiah as '*prophesied for the redemption of Israel*,' (p. 10.) but is not a *Redeemer*, one who rescues from misery and destruction—one who saves—a *Saviour*? And does he deny that the Redeemer of Israel is the eternal, unchangeable God? Let him then ponder such passages as the following, out of multitudes that might be produced to the same effect. (Isa. xli. 14.) 'Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and *thy Redeemer the Holy One of Israel*.' (xliii. 14.) 'Thus saith the Lord, *your Redeemer, the Holy One of Israel*.' (xliv. 6. 23.) 'Thus saith the Lord the King of Israel, and *his Redeemer the Lord of hosts*: *the Lord hath redeemed Jacob and glorified himself in Israel*.' After he shall have studied these texts, we beg him particularly to consider the following, (Isa. lix. 20.) 'And *the Redeemer* shall come to Zion, and unto them that turn from transgression in Jacob, *saith the Lord*.' Here Jehovah is introduced speaking of another person, whom he calls *the Redeemer*, and whose coming to Zion he promises. Who is the person promised under this

character, if not the Messiah? But it is abundantly manifest, from the passages already quoted, that the Redeemer of Israel is no other than the Lord of hosts himself; it follows, therefore, that Messiah, the promised Redeemer of Israel, is Jehovah. And we beg Mr. A. to consider whether the language here adopted by the prophet is explicable, according to the rules of just interpretation and of common sense, upon any other system than the Christian doctrine of a distinction of Persons subsisting in the essential Unity of the Godhead. To us Christians the style of the prophet, when he introduces Jehovah speaking of Jehovah, presents no difficulty whatever; because we readily understand it of the Eternal Father, speaking of his co-equal, co-eternal Son, whom we believe to have become incarnate in the person of Jesus of Nazareth. But to the Jews (we mean the *modern Jews*—for we are well aware that the ancient Jews entertained far other views of the dignity of their promised Messiah) the difficulty must, if we mistake not, be insurmountable, upon any sound principles of sacred criticism, of understanding how God can speak of a *Redeemer*, as *distinct from himself*, who nevertheless is repeatedly declared to be the eternal God, if there be no distinction of persons in the Godhead. Nor do we see how they can, with any shew of reason, object to our adoration of Jesus, as a

Divine Saviour, when the Redeemer promised to their nation is exhibited in the characters and titles of Deity.

We are aware, indeed, that Mr. A. may still be disposed to object, "You regard Jesus as a Saviour from *spiritual* enemies, we look upon our Messiah in no other light than as a *temporal* deliverer; and therefore your Jesus cannot be our Messiah." Before we leave this part of his pamphlet, therefore, we must once more refer him to the prophet from whom we have so often quoted already, and to whose writings we confine ourselves, not because he alone of 'the goodly fellowship of prophets' bears testimony to the Christian faith, but that it may appear what a vast body of evidence in support of Christianity a *single book* of the Old Testament contains. (Chap. xlv. 22.) 'I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, *for I have redeemed thee*. Here, as is usual in the sacred poetry of the Hebrews, the latter member of the verse relates to the same subject as the former. The Redeemer of Israel, then, is he that pardons the sins of Israel; that is, he is a *spiritual* Redeemer, or Saviour. Again, (chap. xlv. 24, 25.) 'Surely, shall one say, In the Lord have I *righteousness and strength*; even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all

the seed of Israel *be justified and shall glory*.' In ver. 22. which we have quoted above, the Divine Redeemer calls upon all mankind to look to him and be saved. In the verses here cited, he shews in what is the nature of the salvation or redemption which he has to offer—*righteousness and strength, justification, and glory*, are the prominent features in it. We need scarcely remark that these are *spiritual* blessings, and that, consequently, he who offers to bestow them, is a *spiritual* Saviour, such as we consider the Lord Jesus Christ to be.

We now pass on to other parts of Mr. A.'s reply; not, however, without first affectionately entreating him to examine well the grounds of the persuasion which he so confidently entertains of his own salvation, and (as it should seem) that of his brethren also. "Alluding to such a prophecy," says he, page 10. (viz. Isa. xliii. 10—13.) "It is beyond doubt of our being saved." From our hearts we say, Would God it were so! but we should sin against our own souls, and against his soul, if we neglected to warn him that God has a way of his own, according to which, and to which only, he will bestow salvation upon any of his creatures. What this way is, has just appeared from Isa. xlv. 24, 25. 'To *Him* shall men come;' in Him alone shall sinners find the remedy of their guilt and of their weakness, 'righteous-

ness and strength.' Let Mr. A. and his Jewish brethren apply for these inestimable blessings to the promised Redeemer, and they will not apply in vain; but oh! let them beware lest they 'refuse that stone' which their fathers have refused, but which God hath made 'the head-stone of the corner,' and the foundation of his Church. Ps. cxviii. 22. Isa. xxviii. 16.

The next passage in Mr. A.'s pamphlet on which we have to remark, is as follows:—"The first command of God, which constituted us to be Jews, was circumcision. (See Gen. xvii. 10.) 'This is my covenant, which ye shall keep, between me and you, and thy seed after thee.' Do but reflect, and say if we should not perform this command, whether we should not break the grand covenant made betwixt God and Abraham, neither could we hope to return to our own land according to the prophecy of Isaiah lii. 1. 'Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.'

"Secondly, by adhering to the Christian law we must profane the holy sabbath. This is also a covenant for ever, as mentioned in Exod. xxxi. 17. 'This is a covenant betwixt me and the children of Israel for ever.' Observe the words, *for ever*: as God is durable for ever, so are his covenants;

and were we to depart from his holy covenants, we could have no hope of inheriting our holy land again."

The whole force of these objections lies in the supposed meaning of the words, "*for ever*." Nothing, however, can be more evident, from a comparison of various passages, than that, when used in reference to the peculiar ordinances enjoined upon the Israelites, they signify only 'so long as the Jewish commonwealth and polity, in the form in which it was constituted by Moses, should subsist.' A single quotation is sufficient to demonstrate this. On the institution of the Passover Moses tells the children of Israel, Exod. xii. 14. 'And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord *throughout your generations*; ye shall keep it a feast *by an ordinance for ever*.' And again, ver. 17. . . 'Ye shall observe this day in your generations by an *ordinance for ever*;' and, ver. 24. 'Ye shall observe this thing for an ordinance for thee and thy sons *for ever*.' Now the fact is unquestionable that, ever since the destruction of the second temple, the ordinances relative to the Passover have not been—nor indeed could they possibly be—observed by the Jews agreeably to the first institution by Moses. We know, indeed, that the Jews do annually keep the feast of the Passover, and that, so far as respects the bitter herbs and

unleavened bread, and perhaps, also, some other ceremonies, they make a shew of observing it with punctilious nicety. But the *leading* feature in the institution, viz. the sacrifice of the Paschal Lamb, which from the time of the building of the temple was commanded to be slain annually within its sacred precincts, is of necessity wholly omitted by the Jews of the dispersion; and even those who dwell in or near Jerusalem are, by the same cause, necessitated to omit it. Either, therefore, the word of the Lord by Moses has failed of its fulfilment, or the words 'for ever' are not to be understood in their general and indefinite sense,—in that sense in which Mr. A. wishes them to be understood in the passages he has quoted. The same conclusion might be drawn from Levit. xvi. 34. ('an *everlasting* statute') Numb. x. 8. and many other texts. The argument, therefore, against conformity to the institutions of Christianity, and in favour of an inflexible adherence to those of the Jewish law, which Mr. A. founds on the texts he has quoted, falls to the ground. Indeed it is confuted by the practice of the Jews themselves with regard to *other* parts of their law.

Christian writers have so often pointed out the error of the Jews with regard to the design of circumcision, and the privileges supposed to be attached to it, that we should deem it an unnecessary repeti-

tion to say much upon the subject in this place. If Mr. A. will take the trouble to read Mr. Scott's Answer to R. Crooll, (pp. 193—253.) he will perhaps be led to think that he lays an undue stress upon the rite in question. We shall ourselves only recommend him to study attentively the following passages from his own Scriptures, which will teach him that he has overlooked the main instruction, which was designed to be conveyed in the appointment of circumcision. (Lev. xxvi. 41, 42. 'If then their *uncircumcised hearts* be humbled . . . then will I remember my covenant with Jacob,' &c. (Jer. vi. 10.) 'To whom shall I speak, and give warning that they may hear? behold their *ear is uncircumcised* and they cannot hearken.' (Jer. ix. 25, 26.) 'Behold the days come, saith the Lord, that I will punish *all them which are circumcised with the uncircumcised*; Egypt, and Judah, and Edom, &c. . . . for all these nations are uncircumcised, and all the house of Israel are *uncircumcised in the heart*.' These passages should teach Mr. A. that in the text he has cited from Isa. lii. 1. the prophet does not refer to the *outward* circumcision, but to that of the *heart*, when he speaks of the 'uncircumcised and unclean' as banished from Jerusalem. Indeed it would be difficult to conceive how the prophecy could be accomplished (certainly it never has been accom-

plished) in the sense Mr. A. attaches to it. Again, (Deut. x. 16.) '*Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked.*' (Deut. xxx. 5, 6.) '*And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it. . . . And the Lord thy God will circumcisethine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*' This promise—which, as the context clearly shews, belongs to the period of their recovery from their present dispersion—if compared with the language of Isaiah, chap. lii. 1. quoted by Mr. A. and referred by him to the same period, will, we think, render it still more evident to him, that it is—not the external badge of circumcision, but—the state of heart symbolized by it, to which alone any value is to be attached, and which the sacred writers of the Old Testament represent as the criterion by which the *true people* of God are to be discerned. So far, therefore, from becoming less of a true Israelite by becoming a true Christian, every converted Jew would then, for the first time, really deserve the name of Israelite, even though he should (if the thing were possible) divest himself of the national mark of distinction put upon him in infancy; for, as the prophets repeatedly imply in the Old Testament, and the apostles expressly declare

in the New—'*he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.*'

What has been said on the subject of circumcision with regard to the perpetuity of its obligation, applies with equal force to the Jewish sabbath. So far as the directions given for its observance formed a part of the national covenant which God entered into with Israel, they could be binding only so long as that covenant remained in force; the covenant being disannulled, the particular enactments which entered into the constitution of it, would of course become inoperative also. Now, whatever Mr. A. or his brethren may say to the contrary, their own Scriptures positively declare, that the national covenant entered into with their fathers in the wilderness, has been dissolved long ago,—not through any mutability on God's part, but through infidelity on theirs. Witness Ezek. xvi. 59. '*For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.*' Witness Jer. xxxi. 32. 'Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt;

which my covenant they brake, although I was an husband unto them, saith the Lord.' But what further witness need we than the existing state of the Jewish nation? Whence comes it to pass that they have 'abode so many days without a king, and without a prince, and without a sacrifice,' as foretold by Hosea, chap. iii. 4. if it be not because 'they have transgressed the covenant, and dealt treacherously against their God,' as declared by the same prophet, chap. vi. 7.? Does Mr. A. doubt whether the tremendous curses denounced against the nation of Israel, Lev. xxvii. and Deut. xxviii. have been executed upon them? and in what case was their execution threatened, but in the event of 'their breaking God's covenant?' (Lev. xxvi. 15.) One instance, amongst many others, in which they are repeatedly charged by their own prophets with the violation of the sacred covenant, is their profanation of God's sabbaths (see Ezek. xx.): in consequence of which God declares (Hos. ii. 11.) that he will 'cause their sabbaths to cease.'

Such, then, being the case, with what shew of reason do the Jews take so much credit to themselves exclusively, for the observance of the sabbath, as if in their mode of observing it, they were fulfilling the engagements of an existing covenant with the Almighty? Let them know, on the authority of their own Scriptures, to some of which we have called

their particular attention, that *no such covenant is at present in existence*—that entered into with their fathers in the wilderness is long since done away—and never again will they, as a people, be brought into a federal relation to God, until it shall please him to form that *New Covenant*, wholly different from the former, of which he has spoken by his servants the prophets: (Jer. xxxi. 31.) 'Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake. . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and *will be their God, and they shall be my people,*' &c. See also Ezek. xvi. 60—63. O that Mr. A. and his brethren, instead of vainly making their boast of a covenant which they have long since disannulled by their disobedience, and which pronounces only curses upon them (as a passage quoted by Mr. A. himself (p. 14.) awfully testifies—we wonder that the pen did not fall from his hand while he transcribed it—) would plead for mercy at the hands of God, according to the terms of that 'new and better covenant,' of

which Jesus, the true and only Messiah, is Mediator, and which promises—what the covenant mediated by Moses could not bestow,—the entire and absolute forgiveness of iniquity. (Jer. xxxi. 34.)

We come now to Mr. A.'s remarks on what Mr. Simeon said, in his Address, on the subject of sacrifices. Mr. S. had endeavoured to shew that the ceremonial law taught the Israelites that they could not be saved without an atoning sacrifice. Our readers will perhaps be surprised to hear an intelligent Jew asserting, in contradiction to this statement, that '*sacrifice and blood were not necessary to the forgiveness of sins.*' Such, however, is the assertion which Mr. A. repeats two or three times in his pamphlet, and which he attempts to substantiate by quotations from the prophets and Psalms. We shall consider his quotation presently; but first we would ask him, If, as he affirms, the Jews wanted neither sacrifice nor blood for the remission of sin; what means the expression, so often used by Moses, of '*making atonement*' by the offering of slaughtered animals? How was this atonement made? Are we not expressly told, Lev. xvii. 11. that it was '*by the blood of the victims offered in sacrifice?*' 'For the life of the flesh is in the blood; and I have given it to you upon the altar, to *make an atonement for your souls*; for it is the blood that maketh an atonement for the soul.'

And is it not said, ch. xvi. 27. that '*the blood of the sin-offerings was brought in to make atonement in the holy place?*' And in almost every passage where mention is made of an atonement, is it not connected with the *slaying* of the offered animal, the pouring out, sprinkling, &c. of its *blood*? (See Lev. iv. 20. 26. 35. viii. 15. xvi. 16. 19. 24. &c.) With such passages before him, how could Mr. A. possibly think that the single exception which he has mentioned from Lev. v. 11. constituted any proof of his assertion? If ever there was a case in which, to use a common expression, the exception proved the rule, this is one. If, out of so many instances in which sacrifice and blood are enjoined, *one only* is specified in which they may be dispensed with, and that in consideration of the poverty of the offerer, surely the only inference which can be drawn is, that *in all other cases they were indispensable*; otherwise, why was not a similar provision made for the relief of the poor man in other cases? And the fact clearly is, as Mr. A. must be aware, that the solitary instance in which this indulgence was allowed, is that of the *trespass-offering* (and as it should seem, only in one particular case of that) which was evidently appointed for offences unwittingly committed, and of a less heinous nature.

But Mr. A. seems to think that he satisfactorily proves his

point from the sacred oracles. To *their* authority we trust we shall always be found ready to bow with the deepest reverence and humility. But before we yield ourselves to those who quote them, we must be satisfied that they are rightly understood and correctly represented. The first passage adduced is Isa. i. 11. 'To what purpose is the multitude of your sacrifices unto me, saith the Lord, &c.' A little attention to the context will plainly shew that this proves nothing at all to Mr. A.'s purpose. The prophet is expostulating with his countrymen on account of their apostacy, and bewailing the depth and extent of their moral corruption. He mourns also over the desolating judgments which their sins had brought upon them, and which had been so tremendous that, but for the gracious interposition of God in behalf of the remnant of his people, the whole nation would have become utterly extinct, like Sodom and Gomorrah. (ver. 9.) Comparing them then to the inhabitants of those ungodly cities, he turns upon them with this bitter reproof; 'Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.' He tells them that their religious services themselves, even those which had been expressly appointed by God, had become an abomination to him. Why? He gives the reason, (ver. 15.) '*Your hands are full of blood.*' This

was the cause which rendered their worship and ceremonial observances so offensive to God — not any thing in the ordinances themselves; for, doubtless, what he had himself appointed to be observed, could not but be acceptable to him, so long as he designed their observance, and so long as they were performed in a proper spirit. The condemnation, therefore, of those who made a parade of attending to the *externals* of instituted worship, while they grossly violated the moral precepts of the law, contains not the slightest proof that sacrifice and blood were not, under the Mosaic dispensation, necessary for the typical expiation of sin.

Neither does the 19th verse of this chapter, quoted by Mr. A. serve his end at all better. 'If ye be willing and obedient ye shall eat the good of the land.' Not a word about obedience atoning for transgression (as Mr. A. contends)—*this* God had promised, in the preceding verse, to pardon,—in a way, unquestionably, suitable to his justice and holiness—and then he adds an assurance that, if they would serve him in willing obedience, he would bestow upon them temporal blessings in their land, and avert from them the national judgments which would otherwise utterly overwhelm them. Mr. A. next quotes, in support of his affirmation, Ps. xl. 6. 'Sacrifice and offering thou wouldst not, &c.; and Ps. l. 8—15. To Christians, — who know that

the former of these passages is spoken prophetically in the person of the Messiah, and that the latter of them dramatically represents the universal propagation of the Gospel, and the cotemporary abolition of the Mosaic ritual—we need say nothing to shew that Mr. A. fails as completely of proving his point in these quotations as in those before noticed. But as we cannot take for granted that Mr. A. is willing to accede to the Christian interpretation of these psalms, we would just observe, that upon any other interpretation, and as quoted by him, they go to deny the divine appointment of sacrifices and burnt-offerings altogether. The passages cited, if taken abstractedly, and without any explanatory reference to the time and subject to which they belong, involve a direct contradiction to the writings of Moses: *under the law*, God did not only ‘*desire*,’ but *require*, ‘sacrifices and burnt-offerings,’ and the heaviest penalties were denounced against those who presumed to neglect them. He *did* require them ‘to be continually before him,’ and ‘*did* take’ multitudes of ‘bullocks out of their house, and he-goats out of their folds,’ to supply the constant demand of his tabernacle and temple. So long as the period lasted during which the Mosaic economy was designed to remain in force, the observance of these things was an act of religious duty—the neglect of them criminal. But when the

new dispensation was to be introduced by the coming of Messiah, these temporary institutions were to be discontinued; the burdensome system of rites and ceremonies was to give place to a more spiritual and reasonable service. He came to ‘do the will of God,’ to fulfil, in his own person and by his own obedience and sufferings, all that had been prefigured by the sacrifices and oblations appointed under the law. In the words of Daniel, (chap. ix. 24.) he came ‘to *finish* the transgression, and to *make an end* of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.’ And the thing typified having thus been performed, the types themselves were abolished as no longer of any use or significance; the ‘Sun of Righteousness having arisen,’ the ‘shadows fled away.’ Mal. iv. 2. Cantic. ii. 17.

Mr. Simeon had observed, that whilst the necessity of an atoning sacrifice was plainly pointed out by the legal sacrifices, their insufficiency was at the same time declared by the constant repetition of them, and by the partiality of their appointment. (See *Expositor* for March, pp. 105, 106.) Even the sacrifices annually offered on the day of atonement, were insufficient for the *real* removal of guilt; otherwise, instead of being offered yearly for ‘*all* the sins of the people,’ they would have been offered for those sins only which had been

committed during the year immediately preceding each day of expiation. This circumstance, we should think, renders it obvious to every reflecting mind, that the expiation performed on those solemn occasions was nothing more than *typical*, having respect to some higher and effectual method of atoning for transgression: Yet Mr. A. either not clearly understanding, or not having sufficiently considered, the subject, expresses great surprise at Mr. Simeon's observation.

(p. 15.) And he seems somewhat indignant, that an argument in proof of the insufficiency of the legal sacrifices should be drawn from there being none appointed for murder and adultery. (pp. 18, 19.) Judging from his language, one should suppose him to be of opinion, that persons guilty of those crimes are incapable of forgiveness. He cannot hold them in greater abhorrence than we do, yet we are far from presuming to set limits to the sovereign grace of God. We consider it the glory of the divine mercy, that there is forgiveness with God for sins even of the deepest die; as is expressed in the passage quoted by Mr. A. from Isa. i. 18. But the question still recurs, *How* is this forgiveness to be obtained in a way consistent with divine *justice*? The law of Moses clearly provides no expiation, even typical, for the crimes in question. Yet that they may be forgiven cannot admit of doubt, whether

we consider the general declarations of Scripture, or the case of David in particular. Does Mr. A. doubt whether the royal penitent obtained forgiveness, in answer to his fervent supplication (Psalm li.)? If he did, and the sacrifices of the law of Moses could procure no expiation (not *typical* even, much less *real*) of those sins which he had committed, then does their insufficiency clearly appear in this very circumstance, as argued by Mr. Simeon.

It is unnecessary for us here to notice Mr. A.'s strange observations (p. 17, 18.) on what he conceived to have been advanced by Mr. Simeon on the subject of the scape-goat. We have already apprized our readers (p. 172. of our number for May) that Mr. A. had undesignedly fallen into an entire misapprehension of Mr. S.'s meaning.

There are two other passages in Mr. A.'s pamphlet on which we shall briefly remark, and then conclude. They are the following.

“For your own sake, Rev. Sir, let me intreat you to drop the notion of converting Jews; no human power on earth can do it—God will not have it.”

“Let me recommend you to withhold your light from us; and bestow it where it is more required. Endeavour, first, to enlighten upwards of one hundred different sects of your own profession, and make it appear to them which sect is right; for was there any Jew

willing to embrace Christianity, the many different sects would confuse him so as not to incline him to put faith in either."

We entirely believe with Mr. A. that no *unassisted* "human power" will be able to convert the Jews, either nationally or individually; but that *God* will effect their conversion, and that, too, *through the instrumentality of human means*, we shall not cease to believe, till we abandon our faith in their Scriptures and in our own.

With respect to his parting word of advice, we must beg leave to set Mr. A. right on a point to which the Jews are very fond of recurring, in their discussions respecting Christianity—we mean the diversity of sects among professing Christians. We lament the existence of such a diversity, and number it among the evidences and effects of human infirmity. But it affords not the Jew a particle of advantage in argument against our religion. There were sects of various descriptions amongst the Jews at the time when they were conquered by the Romans; yet this did not affect the truth of the religion which they all professed to believe, nor prevent the Gentiles from becoming proselytes to it. *Real* Judaism remained the same, whilst its professed adherents were split into diverse schools and factions. In like manner real Christianity is one and the same, however manifold the sentiments which prevail amongst

those who profess themselves her followers. And upon all points of fundamental importance true Christians of every sect agree, however they may vary in opinion on certain minor subjects. And our Jewish brethren may rest assured that, if our object with regard to them be attained, neither they nor we will have occasion to perplex ourselves as to the choice of this or that religious denomination. We aim at much higher and nobler things than making proselytes to a sect;—let but our fellow-sinners, whether of Jewish or Gentile birth, 'believe in *their heart*, and confess with their mouth the Lord Jesus,' and it is matter of comparative indifference to us, and will be so to them, to what denomination of true Christians they shall belong. As Mr. A.'s recommendation, however, is addressed immediately to Mr. Simeon, Mr. Simeon shall reply to it in his own words: "I beg leave to assure you, that I would not move a finger to proselyte your whole nation to our religion, if I did not at the same time bring them to be better men, fitter to serve their God on earth, and fitter to enjoy him for ever in heaven. And this I intreat you to bear in mind. It is to the divine image that we wish to bring you, and to the full possession of that blessing promised to you by Jehovah himself; 'I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your

idols will I cleanse you. And I will take away the heart of stone out of your flesh, and will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and to keep my judgments and do them.' Ezek. xxxvi. 25—27."

ON

JACOB'S PROPHECY OF SHILOH,

WITH A

PRACTICAL ADDRESS

TO THE ANCIENT PEOPLE OF GOD.

To the Editors of the Jewish Expositor.

Gentlemen,

IN the forty-ninth chapter of the book of Genesis, we have a record of the prophecies of Jacob with respect to the fortunes of his children in the last ages, which were delivered by him when he was about to close his eyes upon this scene of mortality.

Passing over all that the holy patriarch predicted concerning his other sons, let us fix our eyes upon that remarkable passage, wherein he announces, that *the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

It is equally the doctrine of the Jews and of Christian divines, that Shiloh is a designation of the Messiah. No arguments, therefore, are necessary to prove a point which is thus universally acknowledged. But in order to shew what was the sense in which the whole

passage was understood by the ancient Jews, it may not be superfluous to quote the expositions offered by the Targumists. Onkelos explains it as follows: * *He that exerciseth dominion shall not pass away from the house of Judah, nor a scribe from his sons' sons for ever, until the Messiah come whose is the kingdom; and unto him shall the peoples obey.*

Jonathan Ben Uzziel has these words upon it: † *Kings and rulers shall not fail from the house of Judah, nor scribes teaching the law from his seed, until the time when the king Messiah shall come, (who is) the least of his children, and because of him the peoples shall melt.*

In the Jerusalem Targum the clause stands thus: ‡ *Kings shall not fail from the house of Judah, nor skilful teachers of the law from his sons' sons, until the time when the king Messiah shall come, whose shall be the kingdom; and to him shall be subjected all the kingdoms of the earth.*

Since, then, Shiloh is the Messiah, it evidently follows, that this prophecy of Jacob

* לא יעדו עבירי שולטן מרבית יהודה
וספרא מבני בנוהי עד עלמא ער-דייתי
משיחא דדליחיהא מלכותא וליה ישתמעין
עממא

† לא פסקין מלכין ושליטין מרבית
יהודה וספרין מלפי אורייתא מזרעיה עד
זמן די ייתי מלכא משיחא זער בני
ובדיליה יתסמון עממא

‡ לא פסקן מלכין מרבית יהודה אף לא
סכרין מלפי אורייתא מבני בני עד זמן
דייתי מלכא משיחא דרדיה יאה מלכותא
וליה עתידין דישתעבדון כל מלכותא
דארעא

was designed to point out that his coming was to precede the departure of the sceptre, שֵׁבֶט, from the tribe of Judah. Now in whatever sense we understand the above word, it must be admitted by the Jews themselves, that the sceptre is departed from them, and consequently one of two things necessarily follows, either that Jacob was a false prophet, or that the Messiah is already come. The Targums differ in their interpretation of this word: Onkelos, as we have seen, understands it to mean one that exerciseth dominion, without restricting its sense to regal dominion, as the other two Targumists have done. But the word in its original sense denotes merely a rod or staff. It is used in Exod. xxi. 20. to signify a rod with which a man may smite his servant; and in Levit. xxvii. 32. to denote the rod or staff of a shepherd. It seems, therefore, quite evident, that when it is used to express the rod of authority, its meaning is by no means to be restricted to the regal sceptre, but it may with equal propriety be applied to the rod of office of a prince or ruler of a tribe. Accordingly, from its having originally signified the rod or sceptre of the tribe, it has come to be used to denote the tribe itself, this being one of its received meanings, as in Gen. xlix. 28. Numb. xviii. 2. &c. A similar circumstance may be remarked with respect to our English word *crown*, which, as we all know, means

originally the diadem which denotes imperial or royal dignity, and which has hence come to be commonly used for the royal dignity itself.

Since, then, the word שֵׁבֶט may either denote the sceptre of royalty or of the tribe, it follows that the sceptre did not finally depart from Judah until the destruction of Jerusalem by the Romans, when the Jews were led captive into all nations. From this period, and not earlier, they ceased to have a national government, and until the same events they also had scribes, or authorized expounders of the law, according to the interpretation given of the word מִרְקָק by the three Targumists. But after the destruction of Jerusalem they neither had a national government nor scribes teaching the law.

It demonstrably follows, therefore, that if the patriarch Jacob was a true prophet, which no Jew can deny, unless he be an infidel, the Messiah must have come before the destruction of Jerusalem by the Romans. Accordingly the appearance of our Lord Jesus Christ happened just forty years before the subversion of the national polity of Judah. And when the Jews had fulfilled the prophecies by rejecting and crucifying the Lord of glory, the interval which preceded the destruction of the holy city, seems to have been given them merely as a space for repentance. Nor was it given altogether

in vain, for though it be true that the great body of the nation continued impenitent, until at length they were destroyed with such awful marks of divine indignation; yet we know from the Acts of the Apostles, that when the apostle Paul visited Jerusalem about twenty-eight years after the crucifixion of the Lord Messiah, there were many tens of thousands among the Jewish nation who had embraced the religion of Jesus.* At length, however, the awful period came, when that people were fully ripe for the harvest of judgment, as it is written of them in 1 Thess. i. 15, 16.† *Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.*

From the prophecy of Jacob, the Jews might have seen, had their hearts been right with God, how vain are their expectations of a Messiah yet to come. Indeed they themselves have felt the dilemma in which the words of Jacob have involved them, as may be proved by the miserable shifts

to which they have had recourse, to evade the conclusion which irresistibly follows from this prophecy, that the Messiah is long since come. An account of what they have offered upon the passage, may be found in the work of Bishop Kidder on the Messiah. It is not my design to consider these vain cavils, as they are so ably refuted in that work, and there is nothing which has been said by later Jewish writers respecting the prophecy of Jacob which seems to merit any notice.

It certainly is not without use to reason with the Jews, as St. Paul did, out of the Scriptures, *Opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ.** This is, I say, not without use, as long as we have reason to hope that there is any disposition to candid inquiry in our Jewish brethren. But when we see (as is, alas! too often the case) that they oppose to the testimony of Scripture their own perverse reasonings, we shall do well to cease from argument with them, and address ourselves to their hearts and consciences.

The seat of infidelity, whether it be Jewish, or Deistical, or Atheistical, is in the corrupt heart of fallen man. It is not, therefore, that there is any deficiency of evidence in the Messiahship of Jesus of Nazareth

* See Acts xxi. 20. The word translated thousands in our version signifies tens of thousands.

† אשר הרגו גם את אדני יֵשׁוּעַ ואת־נבי־יהם וְתָנוּ דְרָפֵי וְלֹא יִשְׁבוּ בְעֵינֵי אֱלֹהִים וְהָמָּה בְּכָל־אֵשִׁים וְאִתָּנוּ כְּלָאוּ מִדְּבַר אֱלֹהִים לְהוֹשֵׁעַ לְמַלֵּא אֶת־הַמִּטְאִיתָהֶם בְּכָל עַת וּבָא עֲלֵיהֶם חֲרוֹן עַד קֶצֶף

to convince every Jew upon earth; but it is that there is in the heart of the unbelieving Jew, as well as the unbelieving Gentile, an indisposition to serious candid inquiry, and a hatred of the humbling doctrines of the cross. To receive *Him* as their Messiah who was rejected and crucified by their fathers, is too mortifying to the pride of the carnal Israelite; and when he is told that to the atoning blood of that very Jesus whom his forefathers slew he must look, as the only mean of acceptance with an offended God, every feeling of the unsanctified heart is, as it were, harrowed up into fixed and steadfast, and obdurate, opposition to a doctrine so replete with humbling consequences.

What, then, is to be done? Are we to give up the cause, and leave it to God to convert his ancient people by miraculous manifestations of his power and grace? Blessed be God that we have no cause thus to despair. *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.** Before the mighty influence of the doctrine of the cross, even Jewish unbelief shall at length fall, even as the image of Dagon fell down before the ark of the

Lord.* Already there is a shaking among the dry bones of the house of Israel, and before long they shall stand upon their feet an exceeding great army.†

We would, therefore, depending on the efficacy of this doctrine of the cross, seriously address every one of the children of Abraham, and remind him that he is a sinner before God. He has, in times and ways without number, violated the holy commandments which were given from mount Sinai. Now it is written in the book of the law, *Cursed be he that confirmeth not the words of this law to do them.‡* If every Israelite have sinned, then it is manifest that he is under the curse thus pronounced against all who confirm not the words of the law to do them;—and unless there be some way of escape, this curse must overwhelm him with perdition. But in the law of the Lord there is an intimation given of a way of escape. It is written in the book of Levit. xvii. 11. *For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.* In this passage the Jew who is deeply oppressed with the burden of his manifold sins against God, may discover a ground of hope. A great principle is here disclosed to our view, *that God hath appointed blood to be*

* 1 Sam. v. 3, 4.

† Ezek. xxxvii. 1—10.

‡ Deut. xxvii. 26.

* 2 Cor. x. 4, 5.

an atonement for the soul. The original word signifying atonement is כפר, which denotes to cover over. This covering over of the iniquities of the people, was to be effected by the blood of the appointed sacrifices. Thus in the account of the sacrifices to be offered by the High Priest upon the Great Day of Atonement, it is said that Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement (or covering over) for himself and for his house.

And in like manner the blood of the goat was to be sprinkled upon the mercy-seat, and before the mercy-seat, and Aaron was commanded to make an atonement (or covering over) for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. The same principle extends itself throughout the whole of the Levitical law, NOR CAN ONE EXAMPLE BE POINTED OUT OF כפר, OR ATONEMENT, WITHOUT THE SHEDDING OF BLOOD.

Taking this great principle as the foundation of our reasoning, that without the shedding of blood there is no atonement, we would earnestly and affectionately invite the ancient people of God, to consider further that it was not possible that the blood of bulls and of goats should take away sins.* The life of an animal less elevated in the scale of creation

than man, could never expiate the guilt of man. Some more noble sacrifice was therefore requisite, and the bulls and goats slain for sin under the ancient dispensation, could have no intrinsical efficacy, but derived their virtue solely from their appointed and typical relation to that nobler sacrifice. Of this important truth the ancient Jews appear to have had some not obscure ideas, as may be inferred from that most remarkable passage of their service for the new year, where, in reference to the offering up of Isaac on mount Moriah, the following words are used : * *Oh seek our good and view the lamb of mount Moriah whose mouth was dumb ; let him be for righteousness to them who obey not (thy) voice.*†

O then, wherefore is it that the ancient people of the Lord, the descendants of patriarchs; of prophets, and holy men of old, continue still to avert their eyes from that blessed and adorable Saviour, who suffered for their sins upon mount Calvary, and was once pointed out in the days of their fathers as the true *Lamb of God which taketh away the sin of the world?*‡ O wherefore is it that the language of the prophet Isaiah, in that chapter wherein he so beautifully de-

* דרוש טובה למן וראה שה מיריה אלם פיהו יהי צדק ללא שמעה בקול

† Additional Service for the Second Day of the New Year of the German and Polish Jews, p. 202.

‡ John i. 29.

* Heb. x. 4.

scribes the sufferings of Him who was oppressed and afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth;—we ask, Wherefore is it that the language of Isaiah still applies, with all its original force, to the conduct of the great body of the Jewish nation.* *Who hath believed our report, and to whom is the arm of the Lord revealed?* Surely the great length of their present captivity, during the whole of which they have been without a sceptre, and also without a lawgiver, or authorized expounder of the law, ought to convince them that Shiloh is long since come, and that the hopes of any other than He who has appeared, are vain and delusive. We need not ask, then, why it is that the *holy cities of the Lord are still a wilderness, and Jerusalem a desolation, their holy and beautiful house where their fathers praised the Lord still burned with fire, and all their pleasant things laid waste.*† These things are, alas! the necessary fruit of their sin in rejecting the Lord Messiah, and continuing during more than seventeen hundred years, which have elapsed since the destruction of Jerusalem, to oppose and deny his glorious Gospel. And until they return to Him whom they have

thus rejected, there is no salvation for Israel.

Oh that the happy time were come, when that Holy Spirit who inspired his servants the prophets to foretell the future repentance of his people, and their consequent restoration and glory, shall shine into their hearts, and breathe into these lifeless bodies the breath of spiritual life! Let the small remnant of Israel who have already, through grace, believed in the crucified and now exalted Saviour, and let his servants among the Gentiles unite with one heart and one voice, in supplicating the throne of grace in behalf of the lost sheep of the house of Israel, and let them give Him no rest till he establish his Zion, and make her a praise in the earth.

I am, &c. C. W.

NORTH AMERICAN INDIANS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

HAVING noticed in your useful work some conjectures on the affinity between the Indian tribes of North America and the tribes of Israel, I am very desirous that some friend or correspondent of the Society, should have an early interview with the six Indian warriors and the chief, now at Leeds, who have lately come over from Boston, United States. The kind friend who would interest himself in this matter, might be able to collect some information from their own

* מי האמין לשמעתי וידוע יהיה על מי נגלתה

† Isaiah lxiv. 10. 11.

mouths, respecting their language, religious rites and customs, which might throw light upon the subject. A list of particular queries under those heads might be noted on paper; and replies, obtained through the interpreter, might be annexed to the list. Excepting one, it appears they all belong to the settlement of Buffalo Creek, about twenty-five miles from the celebrated water-fall of Niagara. He lived in the Tonnewanta Settlement, twenty-two miles from the Creek. They are all of the Seneca Nation, (so called by the whites) but in their own language the Te-wa-gahs. The interpreter's name is Augustus Carlton Fox, who has lived as a trader among the Indians twelve years.

It is related of them, that, during the passage, which was very boisterous and alarming, the Indians exhibited great patience and composure of mind, *more so than the other passengers*, from a belief, that they were under the care of the *Great Spirit*. This seems to imply some traditionary knowledge of Jehovah, and shows that they differ from most, if not all, Heathen nations, who believe a plurality of gods. This fact is important to be borne in mind. Mr. Adair asserts,* that Yo-he-wah is the word of one or more tribes for Jehovah; and also mentions some of their customs, which may be traced to the

ancient Jews, who observed them by divine command. Much of this is likewise corroborated by Penn.

As these strangers come from Boston, where an efficient Female Association is established in aid of the Parent Society in London, it might be well, if some person in that city, properly qualified, would undertake a research into the history of the Seneca Nation; or transmit to the Society a work on this subject, said to be published in America, from materials collected during a long series of years by the present venerable President of the American Bible Society, Mr. Boudinot.

These Indians are now learning to read English, and if it should please the Great Spirit to open the eyes of their understanding, they may yet become blessed instruments of usefulness to their ignorant brethren; and should it hereafter be ascertained, that they are the descendants of Abraham, they might then be recorded among the first native missionaries to the Israelitish tribes, who may have found their way to North America after their exile to Babylon.

I subjoin a dialogue between a gentleman of Leeds and the Chief, as it may interest some of your readers; and I send the names of these Indians, because they may assist the searches of the linguist.

Se-nung-gase,
Neguny-awgolt,
Ne-guye-et-twassa,

* Jewish Expositor, vol. ii. p. 337.

*Stacute,
Seg-was-kin-ase,
Te-ki-endoge,
Uc-taa-gah.*

Gent.—Brother, your beginning to learn to read is the same as a traveller, who is beginning a journey to the top of a mountain; the traveller goes on step by step, and at length, by perseverance, he reaches the top. Brother, you will, by persevering, learn to read and know the meaning of the *Great Book*.

Chief.—Brother, the Great Spirit never gave the Indians a book, therefore it would be heavy work to them to learn to read. The Great Spirit gave a book to the Whites in their own language. It is, however, my opinion we can learn to read the paper. I am now growing old, and it will be difficult for me to learn; the young men will learn faster; we are all determined to persevere, and we will attend to the paper every day; therefore keep your mind easy, and believe fully what I say.

Gent.—Brother, a long time ago this country was in the same state as the Red People's country. It was covered with trees and with woods; there were no fences or cultivated lands; the winds of heaven whistled through the habitations of our forefathers, and the wild beasts howled at their doors; they subsisted by hunting in the woods, killing the game, and fishing in the creeks: frequently their children cried

for food, and they had none to give them. Brother, hearken: *There was a country a great way off, to the rising of the sun: the people there were beloved by the Great Spirit, he had given them the Great Book, which they had learnt to read; the Great Spirit put it into their hearts to send one of their brothers into this country to teach our forefathers (who were then in the same state as our brothers, the Senecas, now are), to read and understand the Great Book.* Our forefathers hearkened to the counsel of the brother who came from the country to the rising of the sun; they attended to his advice, and learnt to read the Great Book. Brother, our forefathers then laid down the bow and the arrow; they took up the plough and the axe: the trees and the woods fell down, the corn and the wheat rose up: the wolves and the deer fled away, and the sheep and the oxen appeared. We have continued in the steps of our forefathers, and you now see happiness and plenty covering the face of our land. Brother, as the Great Spirit has sent us such blessings, *our hearts' desire is, that our Red brothers, the Senecas, should learn to read the same book, understand how it talks, and go on in fencing and clearing the grounds, building warm houses, as we have done; and then, step by step, they will become a happy nation.*

Chief.—Brother, I have hearkened to your words; your

counsel is good; I thank you for it. Therefore keep your mind easy, for I am determined to follow your advice.

Dr. Buchanan, in his valuable *Researches in Asia*, supposes the ten tribes of Israel to be now in the country of their first captivity; but this opinion by no means precludes the possibility of individuals having migrated northward and westward to the continent of America. He also speaks of the White and Black Jews of Asia. There are likewise White Jews in Europe, and Black Jews in Africa; and why, as they are *the scattered nation*, may there not be *Red Jews* in America?

Further intelligence respecting this people would be very acceptable to

A SON OF ABRAHAM.

FURTHER ACCOUNT OF THE AFGHANS.

M. LANGLES, in detailing the literary labours of Protestant Missionaries in the East, in the third number of the "*Archives du Christianisme*," published at Paris last March, observes, that "The country of the Afghans, called Afghanistan, extends from the 29th to the 35th degree of north latitude, and from the 62nd to the 75th degree of east longitude, from Greenwich; it is bounded on the north by the mountains, which divide it from Kachgar* and

Badakhchan; on the north-west by other mountains, which separate it from Turkestan; on the west it incloses a part of Khoracan, the other part belonging to the Shah of Persia; while the south is terminated by deserts and Belouchistan. The Indus, which rises about the 35th degree of north latitude, forms the chief boundary of Afghanistan on the east. Many learned men of respected authority, such as Sir William Jones and others, have conjectured, that the Afghans are descended from the ten tribes of Israel led away captive by Salmanasar, and banished to Halah and Hahor, along the river Gozan, and in the cities of the Medes. An intelligent Afghan, who was lately at Serampore, remarked, that his countrymen were called "the children of Israel, not of Judah." Mr. Chamberlayn, in a letter dated the 23d April, 1814, observes, "A very great number of the Afghans are indisputably the descendants of Abraham: their language comprising a greater number of Hebrew words, than any other in India." In fact, according to Pomponius Mela, and other ancient geographers, Media was only a hundred leagues distant from the frontier of modern Afghanistan. The greater part of the inhabitants profess the Mahometan religion. They have borrowed the Arabic alphabet, adding some characters and marks requisite to give the sounds of the Sanscrit. The Pushto, the tongue of the Af-

* The French names of places are retained.—TRANSLATOR.

ghans, and the Beloutchiky, may be considered as the two links which unite the languages of Sanscrit with those of Hebrew origin. Such is the opinion adopted and maintained by the Protestant Missionaries, but all their conjectures, and even the imposing authority of that illustrious character Sir William Jones, added to my own researches, are all insufficient, as I think, to counterbalance the investigations of Mr. Elphinstone. The authority of this learned traveller appears to me to be irrefragable: "All this theory,"

he says, "is plausible, and it may even be true; but if it be attentively examined, it will easily be seen, that it rests wholly on a very vague tradition, enveloped in the profoundest obscurity." I pass over the observations and facts, by which Mr. Elphinstone destroys this specious hypothesis, and *proves that the Afghans are not exotic, but aboriginal*; and indeed it more rarely happens, I believe, that the inhabitants of plains settle in the mountains, than for mountaineers to *descend, in order to settle in the plain.*"

PROCEEDINGS OF THE LONDON SOCIETY.

EMPEROR OF RUSSIA'S PROTECTION TO REV. B. N. SOLOMON.

The following copy of a letter of protection and authority granted to the Rev. Nehemiah Solomon, by the Emperor of Russia, has been transmitted to us by the Rev. L. Way, who justly describes it as "the most extraordinary licence and authority ever granted, since Nehemiah received his letters to the Governors beyond *the river.*"

CERTIFICATE.

THE bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into ecclesiastical orders, at present sojourning in Russia by Imperial permission, is intrusted to me by his Imperial Majesty, to procure for

him special protection in every place of his residence.

Wherefore all local authorities, Ecclesiastical and secular, are to afford to the said B. N. Solomon, as a preacher of the word of God among the Hebrews, every protection, defence, and all possible assistance, so that in case of necessity, he may receive from the authorities in all places due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever.

In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto.

The Minister of Religion and National Civilization,

PRINCE ALEX. GALLITZIN.
Moscow, 25th Feb. 1818.

No. 185.

EXTRACTS OF LETTERS FROM
THE REV. L. WAY.

Smolensk, March 9th, 1818.

After four nights and three days of successive contention with postmasters to procure horses, we arrived in safety amid the ruins of this ancient and singular city, formerly the frontier town of Lithuania.

Having a letter of introduction to Baron A—, the Governor, he very politely took Solomon and myself in his trainau and four to visit the Archbishop, who received us very graciously, and seemed much pleased when he was told that a Jew was ordained as a minister. He accepted of a Testament for the use of a Hebrew institute in the town; but as the Governor was obliged to interpret, we could not enter largely on the subject of our journey. We soon, therefore, released the Governor from his new office of convoying the Jew, the first, and perhaps the last, his two dragoons will ever guard, and being deposited in due form at the inn, we set out on foot to visit a very different scene. There is in the town one Jewish family of three generations; the grand-sire, formerly a teacher of Hebrew, a man of ninety, infirm and bedridden, was leaning on a miserable bench reading his Talmud. After some previous explanation, we showed him the Hebrew New Testament opened at the third of St. John; when he read the whole conversation of Nicodemus with great energy and feeling, and

entered upon a comment on the part relating to the lifting up the serpent in the wilderness. He could hardly believe it possible that we could give him such a valuable addition to the miserable remnant of the Targumists, which formed a little library at the top of the bedstead. His children and grandchildren, in number eight or ten, suspended their different works and listened in mute attention; and without any stretch of imagination, one might almost have supposed another patriarch blessing his children before his death.

It was truly refreshing to behold the delight of this old man, in an acquisition, the value of which he was not so sensible of as ourselves; but if he continues to read with the same attention and delight, he will doubtless find Him of whom Moses and the prophets spake, and instead of feeding any more on the husks of the Talmud, he may, ere he dies, have a taste of the fatted calf, and drink of the spiced wine of the pomegranate. The night of our departure we passed at a Jewish inn, where Solomon had a long conversation with five Jews, and left a Testament and tracts. At Pasha we found a respectable inn, kept by a Jew, whose son *received the Testament most thankfully*. And at the different post-houses on the whole road to Minsk, wherever we found a Jewish post-master, we left a Testament for the use of themselves and passengers. We arrived at

Kroupki on the 16th, (Friday) just as the synagogue was lighting up for the sabbath eve. I went thither immediately, leaving Solomon to arrange the dinner as well as he could with the scruples of the Jewish host. I entered a place more like a barn than a temple, where a tattered green curtain with an irregular figure of the shield of David, shewed that the law of Moses was contained in a deal box nailed against the wall, and truly there was no occasion to write Ichabod upon it. Such a sad degeneracy from the glory of the temple service I had never witnessed before. Had I never felt pity for the dust of Zion, the filth of this house must have excited it. When heat and stench compelled me to retreat, about twenty of the congregation left their worship, such as it was, to follow me to the door; I conceive they had never seen a Gentile within it before.

Minsk, March 19th.

Having read in Mr. Pinkerton's printed letter, that the Jews of this province were well disposed to receive the Gospel, and that the Archbishop Anatoli was attached to the cause, I was very desirous to visit it. With all the despatch we could make, the state of the roads impeded our arrival till early on Sunday morning, when we repaired to the Archbishop's private chapel, and saw this venerable man in full pontificals, performing the service in person, and then passed the

remainder of the day in sabbath rest at our lodging. On the morrow I went with Solomon to make our first call on the Governor, who is a Catholic, and informed us with apparent satisfaction, that he had himself sent a Jew to be baptized by their minister. Formerly no Jew could enter any but the Greek church, but now there is no restriction of communion. He sent his secretary with us to the Archbishop, who received us very cordially, and it was delightful to me to hear him say, that the servant who ushered us into the room was a *baptized Jew*.

This lad had been admitted into the Christian church, by the Greek minister of one of the villages we had passed, and when this good old man heard of it, he sent for him and took him unto his own home;—an example well worthy of imitation by all who are by profession concerned to maintain the Christian name. I conversed a considerable time with this friend of Israel in Latin, which he spoke with fluency and elegance, and as his pronunciation was more like my own than that of the prelate of Smolensk, we should have got deep into the subject, if his physician had not entered to feel his pulse in another way. As it is my fixed intention to state things just as I find them, without the smallest colour or exaggeration, I must confess that my expectations were not *fully* satisfied in the account the Archbishop gave of the dis-

position of the Jews in his province, or of the warmth of his own zeal. He informed me that he had received a packet of Hebrew Testaments from the Bible Society, which remained undisposed of at his house; at which I was not surprised, as I understood the Jews were expected to pay for the privilege of possessing them: an effort which cannot be looked for on their part, till some members of the Jewish community obtain a knowledge of their contents without money and without price. "Freely have ye received, freely give," must be written on one side of the banner of a Jewish mission, and on the other, "The liberal deviseth liberal things, and by liberal things he shall stand." As we sow so shall we also reap—if the Jews pay for their Testaments, they will expect to be paid for their future services; but if they receive them as we have received the water of life, *δωρεάν*, we shall one day see them casting their idol gold, not to the moles, but into the treasury of the Lord. Their substance, as well as that of the Gentiles, shall be converted to the Lord, and they will come to Zion bringing their gold with them, and a new heart will turn the current of their trade into a merchandize better than that of silver. I had a strong feeling upon my mind that something would be done at this place, where the Jews actually swarm; they crowded round us in numbers on our entrance. As our time

would not admit of domiciliary visits and tardy measures, we consulted the Lutheran minister and the Master of the Police, as to the best means of approaching them, and with their approbation it was resolved to send out a few written notices in Russian and German, that we wished to speak to the Jews on the subject of religion, and a time and place were appointed close to our lodging. The Master of the Police, who entered warmly into the business, attended in person, and, as constables in Russia are dismounted dragoons, four of this description were sent to keep the doors by order of the Governor. At the time appointed about two hundred of the choicest Israelites of the place were admitted into a large room, and about three hundred of the ordinary class were kept out by the dragoons, in whose presence the most perfect order prevailed: When the elders were assembled, a deputy was sent to invite us, and the Police-Master entered with Solomon and me at a private door. He had in his hand a large Hebrew Bible, and I carried in a bag full of Hebrew Testaments. After a prefatory address, which seemed to give satisfaction and excite curiosity, they allowed Solomon to speak, which he did in German with great propriety and firmness, for nearly half an hour, referring to Jeremiah xxxi. and Daniel ix. and to other passages relating to the new covenant. When

he began to speak of sin and a Saviour in a Christian sense, a murmur commenced, and two or three could contain no longer, but began to speak all at once. Upon this I desired the Police-Master to tell them that we did not come to dispute, but to afford them information, but that if they preferred an argument to a friendly address, they must select an individual and allow him to speak alone. But they could not agree amongst themselves who this should be, and therefore allowed Mr. Solomon to finish with some remarks on the fifty-third of Isaiah, and other especial subjects. The chief controversialist then retired with us into the next room to hold the dispute, which ended in very good temper, and the whole party dispersed as soon as I had distributed the Hebrew Testaments among the most attentive and respectable hearers. I doubt not but *some heard the word with gladness*, and all seemed excited by the novelty and interest of the occasion. Many brought *little Bibles* with them, and even *took notes*; and in the evening many applications were made for Testaments and Tracts, and several who were not at the meeting, said they came in hopes to hear the English Gentleman speak. We had hitherto tried nothing but bush-fighting and skirmishes, but here we were in the midst of the enemy, and verily had a brisk encounter—if we were not victorious, we were not defeated,

and by the goodness of God who stilleth the raging of the people, nothing unpleasant occurred. On our departure on the morrow, a great many Jews attended at the door, and bowed a most respectful farewell.

*Mozyr, on the Prypetz R.
26th March, O. S.*

The great apostle of the Gentiles, in one of his journeys from Jerusalem, passed through many provinces of Asia without opening his mouth, or “declaring the conversion of the Gentiles,” and we read that “Achaia was ready a year ago.” The same diversity of places, and persons, and occasions, will be found among the Jews of modern days; forbearance will be called into exercise as well as zeal; encouragements will be tempered by occasional disappointment; and the same distinction which was observed of old between Thessalonica and Berea, will be found to exist at this day in the villages of Russian Poland. A person whose opinion was formed only by the readiness of the Jews at Minsk, not only to receive, but to search the Scriptures;—*had he witnessed only the attention and respect with which numbers heard a converted brother* (the character they most despise) speaking of the very Gospel they were educated to reject, and the Saviour they were accustomed to blaspheme;—such a person, I say, might (if a Christian) have supposed that the pro-

mises in Jeremiah, Ezekiel, and Joel, were literally accomplishing in them; or (if a mere reasoner in such matters) he must be struck by the novelty of the occasion, and acknowledge the power of the written word alone, in attracting the attention and conciliating the good-will of this interesting people, so long left by nominal Christians to ignorance of the real nature of Christianity. *A Christian deacon addressing an assembly of two hundred of the descendants of Abraham*, is a phenomenon which the church has not witnessed, perhaps, since the apostolic age, and which all the efforts of a rich and powerful Society has not been able to produce in nine years of uninterrupted labour for the welfare of the Jews in England. So true is it, that prophets have no honour in their own land; and so excellent and so binding is the *last commandment*, "*Go ye into all the world*," &c. So true is it, that men, and especially the Jews, will never "*come unto Christ*" (of themselves) "*that they may have life*," — and so *anti-christian* is a principle avowed by many, "*What have we to do with others, and especially Jews? it is better to let them alone.*" Should the above remarks fall under the scrutiny of some British Critic or Northern Censor, it might, perhaps, be observed, that the facts detailed and the language adopted in the relation, are an assumption of a character, and the execution of

an office, which have long since ceased in the church. *In the world*, it may be allowed, they have, but in the church their existence will be co-extensive with its duration, according to the features and complexion of its different periods. They who make no profession of extraordinary powers in the execution of an ordinary and bounden duty, by the use only of lawful means, may still find their best encouragement and consolation in the conduct and experience of those who in the first ages acted under the immediate influence of an infallible inspiration; and what degree of providential or spiritual support and instruction may yet be vouchsafed to the patient investigation of facts, and the declaration of truths connected with the progress of true and vital Christianity, is more likely to be ascertained in the active service of God, than in the most elaborate analysis of the works and actions of men. The church of Christ has an essential character, and must have till its numbers are complete. It was, and ever should be, "*apostolic*," or, which is the same thing, *missionary*: and that part of it will be most blest, which is most of that description; and most favoured are those individuals on whom this labour of love is devolved. All the bodies of divinity ever composed—all the discourses ever delivered, cannot together realize those impressions of divine truth, which are to

be made in the personal observation of the existing circumstances of the church and the world at large. I have now sojourned long enough in a country where the ancient people of God are found in the midst of *three communions*, (all professing to be the true church) to form some general estimate of their character, as far as externals can convey a sense of it to the imperfect and fallible judgment of man. From Smolensko to Titomir, and so on, the Catholic, the Greek, and the Lutheran churches, are to be found within a stone's throw of each other; and as far as I have been enabled to collect the sentiments of their respective members and ministers, they live together rather like the philosophical sects at Athens, than like bodies or communities of Christendom, and indifference prevails, perhaps, as much as toleration. It is impossible not to remark the degeneracy of the Lutherans. The principles of Deism and false philosophy have overshadowed the morning star of the Reformation in the great doctrine of "Justification by faith," once called among them, "*Articulus stantis vel cadentis ecclesiæ*." Now, when "darkness shall cover the earth and gross darkness the people," we read (Isa. lx.) "The Lord shall arise upon thee, and his glory shall be seen upon thee, *and the Gentiles shall come to thy light*;" and I am confirmed in opinion, that the next great revival of real religion will be when

"The Redeemer shall come unto Zion, and unto them that turn from transgression in *Jacob*." Of the two communions, the Catholics in Poland are decidedly the most indifferent, if not actually hostile, to any measures for the spiritual instruction of the Jews among them. The dogma of their church is, "That Antichrist will gather the Jews together and seduce them," "*Congregabit et seducet eos*," before they will turn to Christ—as a Jesuit superior told me with the most perfect indifference to the state of the poor Israelites, who probably hew his wood and draw his water. Now if this opinion be true, how far it may have an inchoate accomplishment in the two different and opposite decrees of Napoleon and Alexander, the curious in such matters may consider. Certain it is, that "he is Antichrist who denieth the Father and the Son," and the French alone have done this as a people; and certain it is that all the Catholics have done for, or by, the Jews, has been for secular purposes; and that the Greeks are generally well disposed to promote their spiritual welfare—"Blessed is he that blesseth thee," may yet be exemplified in their case. Poland has for centuries been the seat of many establishments, of Jesuits for the education of their youth; and why should it not have seminaries for the instruction of the rising generation of Israel, at least that part subject to Russia? and thus a third

part at least may be eternally benefitted by the triple partition.

In these provinces the Jews actually swarm to such a degree, as to appear the possessors of the country; while the native Poles appear among them as the strangers and proselytes of ancient Judæa. All the trade of the country is in their hands. They are the traitors to all the post-houses on the road,—most of the inns are kept by them,—they keep the ferry-boats over the Dnieper, Prypetz, and Berizyna,—they farm the mills and buy the produce of the land from those who till, and in some places are the cultivators,—they have all Polish servants for domestic purposes, and are the masters of fabriques where Gentiles work. At one place where an immense flame ascending through the roof of a house attracted my notice at night, I found on entering that it was an iron mill, which a Jew rented, with twenty-four Gentile slaves who work it night and day, by sixes in succession.

All the villages from Minsk to Mozyr are occupied by Jews, and each has its own synagogue or two, all in the most wretched state of dirt and ignorance that can be conceived. In these places, however, we found some few who could read the Testament in Hebrew; and where this was the case, we left a copy at the inn or synagogue, and nothing could exceed the curiosity of

the common Jews to know what it was about: but to do effectual good in these places, schools should be established and a common edition of the Testament circulated in German Hebrew, which is the only language the generality understand. At Mozyr Solomon held two long conversations; one with the Rabbi at his own house, who after some explanation, accepted the Testament, as the Rabbi at ——— had done before, in his synagogue; and where this is the case, there is no difficulty in collecting as many Jews as you please. As yet they are not all willing—some look very suspicious, and seem to have heard of our purpose; but the seed thus sown may take root; and though we have not yet met with a Crispus, neither have we seen any thing like insurrection or opposition.

*Zytomyr, Friday, 29th March.
(9th April.)*

At Obrouch we found the Rabbi at his prayers in his room, where he stood in a corner praying in secret, while a few devotees were performing the same ceremony in an adjoining room. Being unwilling to disturb him, we returned to view the synagogue, which is a singular and ancient structure of wood falling quickly to decay. I observed to a respectable Jew who conducted us, that their synagogues were so old, that instead of repairing them, they had better go back and build their temple; to

which he instantly replied, "I should be glad to go directly, and would leave my coat behind me to do so." This expectation and disposition is very general among them, and considering that Poland is to them a native land, would be surprising, if the Spirit which searcheth the heart had not said, "If I forget thee, O Jerusalem, may my right hand forget her cunning." On returning to the Rabbi and seeing the other side of him, (for before we had only seen his back, and that under a veil) we found that the veil was yet indeed upon his heart. He would not even look at the Testament; and the only excuse he could make was, that he had too many of his own books to read; to enable him to answer the questions put to him about his own law.

All the variety of character I have seen in different communions, convinces me of the broad distinction between nature and grace—that the true religion is a work of the Spirit of the Saviour on the soul of the sinner,—that, where this is wanting, orthodoxy in opinions and total ignorance of salvation are nearly on a level, as to their practical operation on human characters. As Cowper has well said,—

"Of all that wisdom teaches this the drift,

That man is *dead* in sin and life a gift."

On the other hand, where this divine and inward operation is

really commenced, personal communion finds no interruption from diversity of public ordinances. I have met with "devout Greeks" not a few, who are making rapid progress in the divine life; men who have "tasted that the Lord is gracious," and who have been awakened by national correction to give God all the glory of their temporal and spiritual deliverance. I have been highly edified by their conversation, and delighted by their sympathy of feeling for the salvation of Israel,—if the "*idem velle et idem nolle*," be the bond of friendship in the world, "*Εἰς Θεός, μὴ πῖσις, ἐν ἑαυτίσµα*," are no less the links of that communion which thousands profess to believe, and know no more of than the repetition of the words in a creed. I must also here acknowledge that in this part of my journey I fell in with a dignitary of the Catholic church, whose liberality of sentiment and enlightened views of Christianity, leave room to hope that Fenecons and Pascals are yet to be found in the pale of that communion. I conversed with him for several hours in Latin. The circumstances of the gentleman, at whose house we met, obliged us to sleep in the same room, and I pray God we may one day sleep together in Jesus our Saviour, and rise with him as members of *that church of which he is the only head*. All churches, as well as all nations, kindreds, tongues, and people, will doubtless be found

to possess many members who are worshippers in spirit and in truth. What I have suggested before as to the state of Christendom, refers to nominal professors of whatever description; and, as to this numerous class, the church is yet in the wilderness; and surely the immense preparation which the wisdom of the Almighty has made for the restitution of his fallen creatures, and the stupendous machinery of redemption in the gifts of his Son and Spirit, must lead one to look for, and long after, and hasten, the period when Christian nations will be nations of Christians, and the whole earth be filled with the knowledge of the Lord and of his Christ.

*Zytomyr in Volhynia,
31st March, (O.S.)*

The observations made above on the diversity of persons and places, has been fully exemplified in this provincial town. We have passed from a land of forests and swamps to a land of corn and vegetation; but in other respects Zytomyr is the very opposite of Minsk. There we had a Governor, a Master of Police, and a Lutheran, all ready to co-operate, and Jews crowding in shoals to our doors. Here all orders seemed to be paralysed. We arrived on the Jewish sabbath-eve and attended the synagogues, one of which was crowded to excess, and the most extravagant contortions of the body made during the service. I imagined

these gesticulations to be expressions of sorrow for sin, but Solomon, who had seen them before, informed me they were paroxysms of joy for the return of the sabbath. As the best joys I ever heard of or experienced, are "unspeakable," and "the still small voice" has more of God in it than the storms and the tempests of human passions; I lay no stress upon these appearances, but I must say, that in this place at least, the Jewish sabbath bears testimony against the Christian. I walked out early on Sunday morning, and was surprised to see an immense market crowded by Poles bringing their goods from the country, and while a few devotees were crossing themselves and kissing pictures in the churches, the population were employed in their traffic, while police officers and dragoons were keeping order. This open violation of the sabbath among the Gentiles is a great stumbling-block to the Jews, who though they scruple not to avail themselves of the occasion, naturally conclude, that Christians do not believe or respect the authority of a law, which they profess to be equally binding on themselves as on the house of Israel. The Governor being absent, my letter of introduction was opened by the Præses, or Chief Magistrate, who declined taking any part in the absence of the Governor; observing, that the Jews of this province were not so enlightened as those of

Minsk, and that so novel an attempt might excite a tumult. The Police-Master told me there are 4,000 male Jews in this, and more at Berditchey, a town in the neighbourhood. Many are rich and respectable in appearance, but by all accounts they exactly answer the description in Isa. lvi. "They all look to their own way, every one for his gain from his quarter." Finding nothing was to be done through the help of constituted authorities, and deeming it improper to act in opposition to the Catholic Præses, we determined, as a last resource, to send out our Jewish factor with a specimen of the Testament, and offering to give a copy to any respectable Jew who would come for it and shew he could read and understand it. In consequence of this notice, three immediately appeared, and gave satisfactory proof of their capacity and good disposition; and one of them himself explained what the Gospel meant to the others. Then came a venerable looking Jew, who said he was coachman to the Emperor, and drove him into Moscow at his coronation. He begged a copy for his brother, who was a scholar and a magistrate: and thus in the course of Sunday evening and Monday morning twenty-one copies were distributed in this place. It is thus perfectly manifest, that there are Jews in all places ready to receive the Gospel, and that

the opportunity should be taken before Rabbinical or Papal persecution shut the door.

The situation of this town is singular and romantic; more like Clifton than any other town in England, as the river Teterov runs at the bottom of it through a broken defile, much in the same way as the Avon at Bristol, only more picturesque, because it is a running stream instead of a tide river. The churches stand on different hills, and there is a ruin of a Catholic cathedral, the spire of which was struck down by lightning and fell through the body of the building, and, as the report is, went in so deep, that the fragments could not be found by digging. The hour, perhaps, is not far distant, when the mighty angel will cast a stone into the sea, saying, "Thus, with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Zytomir, Monday, April 1-13.

Having written the preceding section, and being prepared to depart, I supposed that our business at this place was ended; the post-horses, however, did not appear till two o'clock, and the whole morning was occupied in receiving Jews, who came in numbers to ask for books and make enquiries. They all behaved with the greatest respect and attention. Several of them were of the most respectable

class; and one who volunteered his services in our cause, was a merchant who had assumed the Gentile dress, and seemed fully persuaded of the truth of Christianity, and the expediency of promoting the knowledge of it among his brethren. To this gentleman I entrusted seven copies of the Testament for the use of the Jews at Berdichey. He informed us *that the younger Jews in Poland are very generally disposed to receive instruction,—that it would be most readily received from English teachers,*—and that instead of wasting their time over the Talmud, which is “a science that leads to nothing,” (to use his own words) they should be taught German, Polish, or Russ, and made acquainted with the Scriptures, and books of elementary knowledge. He reprobated in the most decisive manner the existing custom of the Jews as to early marriages, by which boys of fourteen and girls of twelve are united at the discretion of their parents, and often without having seen each other previous to the ceremony. He gave us an introduction to a most intelligent Jewish physician, who fully agreed with him in opinion on the above points, and who also declared that he was himself a Christian, and he thought all candid and sensible Jews who read the Testament, must admit that Christ is the promised Messiah. These two gentlemen gave us many other useful hints, as to the best manner of

conducting our cause to which they most heartily wished success. Thirty Jewish families have been baptized in Zytomir only.

Kier, April 4th.

All this city is properly Russian. The Jews are but lately established in it, and are regarded by the inhabitants in a less favourable manner than in the parts formerly belonging to the kingdom of Poland. They are not so numerous or of so respectable a class as those of Zytomir and Minsk, but they have a synagogue, and several have of late embraced Christianity; and among the number two sons of the Rabbin, whose daughter is also baptized and married to a member of the Greek church. The old man accepted a Testament, and promised to read it when the Passover was over. His attention, poor creature, is too much fixed on the shadow to regard the good things set forth by it. It does not appear that there is much to be done for the Israelites in this place; and by all that we have heard or remarked, it seems that the northern provinces, especially Lithuania, hold out the best encouragements for a permanent and regular attempt towards their reformation. The Metropolitan, Serapion, with whom I have had a long interview, is much interested in the cause. He told me he had taken every opportunity of speaking to Jews himself, and wondered that we had found such easy

access, to the Rabbins especially. I told him, *one reason* for this, probably, was our having the Testament in Hebrew; and when he heard that our stock was exhausted, he requested that he might have some sent from Odessa, to which place they are forwarded to be ready for our arrival. We could only carry a hundred copies, and they are all distributed between Smolensko and this city. This venerable man expressed the strongest hope of much good being done by education and the distribution of the Testament, and on parting gave us his benediction in a truly Christian and patriarchal manner.

EXTRACT OF A LETTER

FROM A RESPECTABLE AND PIOUS
FRENCH PROTESTANT MINISTER
ABROAD, TO THE REV. P. TRESH-
CHOW.

April 22, 1818.

HONOURED with your confidence, I shall try at a future opportunity to answer it, but at present I have very little to offer. I believe with you, that we have much reason to accuse ourselves on account of our indifference with regard to such an essential object. The Jews, who through all that they have still retained of their rites, ceremonies, and feasts, prove with so strong an evidence the truth of the religion of Moses, and whose misfortunes are a striking homage paid to the greatness of Jesus, are far from inspiring that interest they

ought to excite in the mind of every Christian, who wishes to study, in the history and in the objects around him, the evidences of Christianity. I, for my part, have always highly esteemed that nation, and attempted to awaken in the souls of my hearers and disciples the same interest, in delivering sometimes particular sermons about the existence, and the preservation of this nation, about their feasts, especially the day of atonement, the feast of tabernacles, and other subjects. But I am ready to believe, that more ought to be done. The appearance of the worthy Mr. Way has rendered me still more attentive to that, of the importance of which I before had been sensible. But the circumstances of this life, and the little encouragement I generally meet with, are apt to stop the execution of projects that may have been formed. But that is not all. We have in the age we live in, many and powerful enemies to fight with. There is among us, as elsewhere, a secret opposition against all good endeavours, an opposition that veils itself under the finest names: liberty of opinion, tolerance, virtue, practical philosophy, enlightened morality, wise equilibrium of all manners of worship; and they artfully represent Christianity only as a particular form of religion, as a sect, which may have something good, but whose merit and influence you may value as high or as low as you please.

I believe that if the name of Jesus were less banished from our schools, entered more into the morals of the mass of the people, and if high and low considered it more as the only name given under heaven whereby men can be saved; if the conviction were more generally prevailing, that the government of the world is in the hands of the Lord Jesus, and that the fate of all the nations and the moral empire of the world depends upon him;—that then the Jews would find in us better defendants of the truth, and more easily be induced to give homage to their true King, than now is to be seen. The difficulties we, with respect to their conversion, must strive to overcome, have changed their character. It is now, in my opinion, of less importance to expound to them the prophecies, than to save them from the torrent which threatens the universe with destruction. They find the idea of a complete indifference in matters of religion, too much rooted in the minds of many Christians, and of course the opinion that common honesty and civil virtue are sufficient to true happiness, prevents their looking more forward and feeling more concern for their essential wants. I have spoken with several Jews, and have found it only necessary to combat their confidence in their own strength and sufficiency. They readily owned the ridiculous and absurd ceremonies attending their religious exercises; but they

did not therefore think it necessary to embrace Christianity, as they could serve God in every religion. The Catechism of Mr. Cohen, published in London, translated into Dutch, and used in the Jewish schools, with several additions, is nothing but natural religion. The same spirit which infects the falsely wise among Christians through all Europe, infects, likewise, the Jewish nation; and the disastrous spirit of philosophy is the god of the age; a philosophy which takes the veil now of Phariseism, now of Sadduceism; but always—always *pride* is the leading principle. To reform the spirit which prevails in our schools, to make that spirit more evangelical, will be the only means of preparing for the most happy change.

You know that there is in the Missionary Society at Rotterdam, a Committee appointed for the Jewish cause. In its last Report it has related nothing of its occupations; but has peculiarly insisted upon the necessity of recommending to the Jews the reading of the Gospel, of giving them just and high ideas of the Majesty of Jesus, to awaken in them a feeling of their spiritual wants, and to divest them of their vain pretensions. The principle that prevents the Jews in our days from embracing Christianity, is the same that excited the astonishment of Nicodemus, when the master spoke with him of the cross, and of the necessity of regeneration.

However, some single sparks of light are to be seen among us. The Jews have been exceedingly struck by the visit of Mr. Way. They value him highly, and his remembrance is not effaced. Some of them have come to me to enquire for news of him. I believe that many Jews are deterred from becoming Christians, by the fear of losing temporal advantages. Several have addressed themselves to me who seemed well disposed, but dreaded the loss of their fortune. Could some provision be made for them, they would not hesitate; but meanwhile they read the Bible, and attend no more the synagogues. Many Israelites are become members of the Bible Society; at least they

pay their contributions. The same has occurred in several other places of the kingdom, in Amersford, Groningen, and the country about Alkmaer. In Surinam several Jews have asked for copies of the Old and New Testament. The translation of the New Testament into Hebrew, made in England, is excellent. I have given copies thereof to two Jews of great respectability, who have accepted them with eagerness. I have seen several tracts of the Society for the conversion of the Jews. They deserve to be translated; and I offer my services, if you will be so kind as to forward them to me."

Received and translated from the French by

P. TRESCHOW.

P O E T R Y.

A Hymn of Cowper.

OLD TESTAMENT GOSPEL.

ISRAEL, in ancient days,
Not only had a view
Of Sinai in a blaze,
But learn'd the Gospel too;
The types and figures were a glass,
In which they saw a Saviour's face.

The Paschal-Sacrifice,
And blood-besprinkled door,*
Seen with enlighten'd eyes,
And once applied with pow'r;
Would teach the need of other blood,
To reconcile an angry God.

The Lamb, the Dove, set forth
His perfect innocence,†
Whose blood of matchless worth
Should be the soul's defence;
For he who can for sin atone,
Must have no failings of his own.

* Exod. xii. 13.

† Lev. xii. 6.

The scape-goat on his head *
 The people's trespass bore,
 And to the desert led,
 Was to be seen no more:
 In him our surety seem'd to say,
 "Behold, I bear your sins away."

Dipt in his fellow's blood,
 The living bird went free; †
 The Type, well understood,
 Express'd the sinner's plea:
 Describ'd a guilty soul enlarg'd,
 And by a Saviour's death discharg'd.

Jesus, I love to trace
 Throughout the sacred page,
 The footsteps of thy grace,
 The same in ev'ry age!
 O grant that I may faithful be
 To clearer light vouchsaf'd to me!

"The Bible is Water—the Mishna is Wine—the Gemara is Spiced Wine."

PURE from the Source of holy light
 The streams of heav'nly knowledge flow;
 The surface clear, and calm, and bright,
 And costliest pearls are found below.

The Rock o'er which these waters roll,
 Gives sacred virtue to the stream;
 Here rests unmov'd the faithful soul,
 Adores the spring and drinks the beam.

Yet hearts which grace does not refine,
 Distaste the stream so pure and fair;
 To these the Mishna's page is wine,
 For earthly fruits are mingled there.

But when the fountain we forsake,
 O who shall stay the wand'ring mind!
 Cisterns more earthy still they make,
 More sensual draughts they seek and find.

Made noxious by th' uncultur'd vine,
 By heated fancy turbid made;
 They drink, and call it spiced wine;
 Yet tremble not,—are not afraid.

Like Hagar's, Lord these eyes unseal
 To see this stream how bright, how pure:
 Its healing pow'r do thou reveal,
 Their wand'ring steps do thou allure.

* Lev. xvi. 21.

† Lev. xiv. 51—53. Comp. Zech. ix. 11.

O bid them stoop beneath thy hand,
 To taste the stream of life divine;
 And let them bless the kind command,
 And know "thy love more sweet than wine."

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
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